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VII.—ON THE DOMNACH AIRGID MS. BY REV. J. H. BERNARD, D.D., F.T.C.D. (PLATE XX.)

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VII.

ON THE DOMNACH AIRGID MS. By Rev. J. H. BERNARD, D.D.

(Plate XX.)

[Read June 26, 1893.]

1. The mutilated copy of the Latin Gospels, of which a brief description is here offered, has been in the possession of the Royal Irish Academy since 1847. It came to the Academy through Lord Rossmore, who had purchased it for £300 from the well-known Dublin bookseller, Mr. Smith. Mr. Smith got it from an old woman living near Enniskillen, in whose possession it had been for some years. Her story was that it had formerly belonged to "the Lord of Enniskillen," i. e. to one of the Maguire family who was executed after the rebellion of 1641.* When it was learnt that the MS. was in Lord Rossmore's custody, and that he was willing to part with it, a subscription was set on foot among the Members of the Academy, and, largely through the exertions of Professor M'Cullagh, it was secured for our library.† A Paper by Dr. Petrie, describing the MS. and the beautiful shrine which contained it, is printed in our *Transactions*, vol. xviii. (1838). In this Paper it is suggested that the MS. may have belonged to St. Patrick, and that it is "perhaps the oldest copy of the Sacred Word now existing." This theory of its date was adopted by O'Curry,‡ who gave a facsimile of a few lines in the appendix to his *Lectures on the Manuscript Materials of Irish History*; and it has been frequently put forward by subsequent writers as if it were

* See Carleton's *Traits and Stories of the Irish Peasantry*, 2nd series (ed. 1833), vol. iii., Appendix, p. 441.

† See *Proceedings* R. I. A., vol. iii., pp. 237 & 413, and vol. iv., p. 115.

‡ *Manuscript Materials of Irish History*, p. 321.

well established. For example, at the end of her *Early Christian Art in Ireland*, Miss Margaret Stokes places the "Gospel of Patrick" at the head of her chronological table of Irish MSS., and gives its date, without comment, as 460 A.D. And, on O'Curry's and Petrie's authority, the MS. is dated as "Saec. v., vi.," in Dr. Westcott's article on the "Vulgate" in Smith's *Dictionary of the Bible.** Petrie's conclusions are also printed in the short account of the MS. which precedes the facsimile of it in Part I. of the *National MSS. of Ireland*, though the editor does not express any opinion of his own as to their correctness.

It will be convenient, in the first place, to recapitulate Petrie's arguments, and to consider their validity. And before saying anything about the MS., we endeavour to determine the history of its case.

2. This reliquary had been known for a long time, in the county Fermanagh, as the *Domnach*. For this we have no lack of evidence. In its present condition it consists of (*a*) an inner box made of yew wood, to which is attached (*b*) a plain copper cover plated with silver, which in its turn is overlaid by (*c*) a richly ornamented outer case of silver plated with gold.† The inscription on this outer case shows that it belonged to the monastery of Clones, or See of Clogher, in the 14th century. For the inscription sets forth that one John O'Karbri, whose death we know from the Annals of the Four Masters to have taken place in 1353, was abbot of Clones when the case received its present rich ornamentation.‡ So far we are on tolerably secure ground. Can we trace its history any further back? Petrie showed that we can. In the *Tripartite Life* of St. Patrick§ we read: "Patrick then left Bishop Macc Cairthinn in Clochar, and with him the Domnach-Airgit, which had been sent to Patrick from heaven when he was at sea coming towards Ireland." This is 11th-century evidence at latest, and it seems to establish the existence of the reliquary at that date in Clogher. The full description, *Domnach Airgit*, or the

* Dr. Westcott, however, distinctly states that he had not seen the MS. himself (p. 1695, *l.c.*).

† A full description of this shrine is given in Petrie's Memoir.

‡ The words of the inscription are IOHS O KARBRI: COMORBANUS S. TIGNACII IMISIT, i.e. "John O'Karbri, the successor of St. Tighernach [in other words, the Abbot of Clones] sanctioned (this)."

§ *Ed.* W. Stokes, p. 177.

silver Domnach, accords well with the shrine at present in our possession. It is not worth while to cite the later authorities. But when we go on to ask, if we can, with confidence, accept the legend of the *Tripartite Life*, that the Domnach, then in Clogher, was actually a gift to that see from St. Patrick, I am afraid we must allow there is room for doubt. No such transaction is recorded in the Book of Armagh,* though it is mentioned that St. Patrick was in the habit of leaving "books of the Law and books of the Gospel in new places."† The period between the days of St. Patrick and the date of the composition of the *Tripartite Life*, in its present form, is a period of five or six centuries, and we can readily understand that such a legend might well grow up without much historical foundation. A tendency, on the part of librarians, to overestimate the antiquity of their treasures is not unknown, even in our own day,‡ and in an uncritical generation it would be quite possible that the most precious possession of a religious establishment should be credited with an antiquity out of all proportion to its real age. As to the shrine itself, then, while we may identify it to a high degree of probability with the reliquary in the possession of the See of Clogher in the 11th century, it would seem that we are not justified, on the evidence before us, in attributing it, with certainty, to the age of St. Patrick. There is a possibility and that is all.

3. So much for the shrine: we turn now to its contents. And, first, it is to be observed that there is no hint in the *Tripartite Life*, or elsewhere, that the Domnach Airgid ever contained a manuscript in ancient times. In Colgan's Life of St. Mac Caerthen, it is described as "Scrinium in quo de sanctorum apostolorum reliquiis et de sanctæ Mariæ capillis et sancta cruce Domini et sepulchro eius et aliis reliquiis sanctis continentur."§ It

* Cf. Todd, *St. Patrick, Apostle of Ireland*, p. 469: "It is difficult to say how far these transactions can be regarded as historical."

† See Stokes: *Tripartite Life*, p. 300.

‡ M. Berger has not failed to notice this in his recent book on the Vulgate. Speaking of the Book of Kells and other fine specimens of Celtic writing, he says: "Il était donc naturel qu'un culte particulièrement fervent s'attachât à ces admirables monuments de l'art national, et que les savants des Iles Britanniques eussent quelque peine à renoncer à l'antiquité légendaire de leurs célèbres manuscrits." (*Histoire de la Vulgate*, p. 29.)

§ Colgan: *Acta Sanctorum Hiberniæ*, Mar. 24, p. 738.

is true that these relics may all have been attached to the outer and least ancient cover, and that the MS. may have been inside, as Petrie suggests; but it is certainly significant that no tradition associates the Domnach with any book whatever. Even as late as 1819, there seems to have been no suspicion among those to whom the shrine was an object of veneration that it contained a MS. In a description, printed in that year, of the antiquities and superstitions of the County Fermanagh, we read: "The Donagh is a box or casket about the size of a thick quarto volume. Upon opening this, there appears a representation of Jesus Christ and the Apostles, wrought in strong relief in brass, which seems to have been silvered over, and appears to have been an ornament belonging to some ancient shrine or tomb. Some relics are contained underneath, too precious to be exposed to the gaze of vulgar eyes. This is kept near Brookborough, in the direction of Five-mile-town."* And, again, in the account of the acquisition of the Domnach by Mr. Smith, printed by Carleton,† its former possessor is said to have held that its chief treasure was "a lock of the Virgin Mary's hair." No doubt the MS. was there at this time. But what we are now concerned with is to show that, however it got into the shrine, there is no evidence whatever, either documentary or traditional, to show that the MS. itself was ever associated with St. Patrick or his alleged gift of the Domnach-Airgid to the See of Clogher. Further, I cannot think that many persons will acquiesce, without hesitation, in Petrie's judgment when he says: "The form of the cumdach indicates that it was intended to receive a book." It seems to me that the shape of it is so entirely different from that of the shrines (say) of the Book of Dimma, or the Book of Moling, or the Stowe Missal, that the natural inference is that it was *not* intended to receive a book, but that it was, as tradition tells us, a receptacle for relics.

4. There is one additional fact with which Petrie was not acquainted, which is really, by itself, fatal to his contention. It is this. It is demonstrable that the inner case of yew was not made to contain the Gospels in

* Shaw Mason's *Parochial Survey of Ireland*, vol. iii., p. 163. The description printed above was by Rev. John Groves.

† Carleton, *l. c.*, p. 427.

their original form. For the measurements of the inside of this case are $7\frac{5}{8} \times 5\frac{3}{8} \times 2\frac{3}{4}$ inches only;* while the MS., now that it has been opened, is seen to have been certainly not less than 9 inches long by $6\frac{1}{4}$ inches broad.† Thus, supposing Petrie to have been right in his guess that the yew box, with its contents, has come down to us as it left St. Patrick's hands, it is necessary to suppose further that in the days of St. Patrick the MS. was already curled up and mutilated with age; otherwise it would not have fitted into the box. Now, this would involve the hypothesis that we have here a MS. of the Latin Gospels written by an Irish scribe long before the days of St. Patrick, *i.e.* before the general diffusion of Christianity throughout Ireland, a supposition which no one is likely to entertain. As to when the MS. was put into the case it would be idle to inquire. We have no evidence. All that we are entitled to say is, that we now have a MS., found in 1832 in a reliquary, which belonged to the See of Clones in the 14th century at least, probably in the 11th century, possibly in the 5th. The date of the manuscript must be sought, not in the history of the case into which it could not have fitted when perfect, but in what it tells us about itself.

5. Up to the present year not more than a dozen verses of the MS. had been read, for its leaves were tenaciously fastened together by damp. An attempt had been made, indeed, on behalf of Sir William Betham, to separate them, in 1832,‡ but it was only partially successful. The *fasciculus* (there were originally four separate *fasciculi*), containing St. Matthew's Gospel, when opened, yielded ten poor fragments on which a few words could be deciphered; but the remaining *fasciculi*, containing the other Gospels, were left unopened for half a century after their acquisition by the Academy, and remained in their beautiful shrine until 1891, when it was removed to the National Museum of Ireland, the present resting-place of the Academy's collection of Antiquities. The few fragments of St. Matthew, that had been detached by Sir William Betham, were kept

* Petrie, in his Memoir, only gives the *outside* measurements, viz. $9 \times 7 \times 5$ inches.

† The breadth of the line of writing is $4\frac{5}{8}$ inches, and the breadth of double margin $1\frac{3}{4}$ inches. The height of a column of writing is $7\frac{1}{2}$ inches, exclusive of margins.

‡ See a letter of Betham's, printed in Carleton, *l. c.*, p. 440.

between sheets of glass; and up to the present year (1893), along with the three *fasciculi* supposed (correctly, as it has turned out) to contain the Gospels of St. Mark, St. Luke, and St. John, they were preserved in the Library of the Academy.

It had more than once been suggested that it would be desirable to make an effort to open these. For instance, Dr. Graves, in his Presidential Address in 1861,* used the following words:—"We have long looked with curiosity upon the MS. of the Gospels preserved in the Domnach Airgid—a MS. which Dr. Petrie has shown good reason to believe is of the time of St. Patrick. I trust that our men of science and our archæologists will co-operate in developing this remarkable MS. It is now a solid mass of wrinkled folios agglutinated together; but as two of the outer leaves have been detached, expanded, and read, it seems no very daring effort to continue the development." But nothing seems to have been done to follow up this recommendation until last year, when Dr. Maunde Thompson, the Principal Librarian of the British Museum, was consulted as to the best way of opening sheets of vellum which had become glued together through damp. He was good enough to offer to undertake the supervision of the operation on the Domnach Airgid MS., and the Council of the Academy gladly consented to avail themselves of his courtesy. The skilled workmen at the British Museum succeeded in carrying out the delicate task of opening the wrinkled folios with entire success, so that a considerable portion of the writing is now legible. For this result the Academy owe a large debt of gratitude to Dr. Thompson and his colleagues. The MS. is now classed 24. Q. 23 in the Library of the R.I.A.

6. The MS. was written on thick vellum, on ruled lines. The size of a page was about 9 inches by $6\frac{1}{4}$, as far as can be judged. The number of folios now extant (though in a fragmentary condition) is 39, from which it appears that the book, when in a perfect form, was made up of about 150 folios. The leaves which we have contain portions of Matth. i. 1–v. 25; Mark i. 1–iv. 12; Luke i. 6–ii. 35; John i. 1–iv. 14.

The gatherings in the original binding do not seem to have been made up uniformly of the same number of leaves. The extant fragments of

* *Proceedings* R. I. A., vol. vii., p. 427.

St. Mark give (*a*) one double leaf at the beginning, the *recto* side of the first folio being blank, and the *verso* side occupied with a rude pen-and-ink drawing of a human figure—no doubt the Evangelist himself—and (*b*) a quire of four double leaves. The fragments of St. Luke are all part of one gathering, made up of four double leaves, and a single folio bound up without any conjugate, while in St. John we have a gathering of five double leaves. The pages of St. Matthew were so mutilated when they were opened that no certain judgment can be formed as to the binding. They are consecutive, and may have formed a gathering of five double leaves. At the beginning of the first leaf a space seems to have been left for an illuminated L, and at the beginning of St. John a large I is plainly visible. On none of the quires is there a trace of a signature.

The number of lines in a column of writing was originally about twenty-one, and one column was on each page. No corrections are visible except those made by the original scribe (*e.g.* Mark iii. 21, see Pl. xx.), who has several times left out whole lines (*cf.* Matth. i. 15; Mark ii. 2, iii. 31; John i. 50). He uses occasional capitals at the beginning of important sections; but as a rule the writing is continuous and uniform. The orthography is such as is common in Irish MSS., *e.g.* we have *inlussus*, *babtizo*, *rapbi*, *opbrobrium*, *profeta*, *farissei*, *diabulus*, *parabula*, *ieciens* (for *eiciens*), *discendere*, *scisura*, *horeum*. Other orthographical anomalies or blunders are *diserpens* (Mark i. 26), *uissine* for *uicis suae* (Luke i. 8), *erant* for *erat* (Luke ii. 25), *arbore fico* (John i. 50), the use of *e* for *a* in *confortebatur** (Luke i. 80), of *r* for *s* in *factur* (Luke i. 65), and of *e* for *i* in *eanuam* (Mark ii. 2), *fines* (Luke i. 33), *corpores* (John ii. 21), *omnes* (John ii. 8 and 15).

7. It is difficult to speak with confidence as to the date of the MS. from the character of the writing; but we shall probably not be far wrong if we set it down as not earlier than the eighth century. It may, possibly, be somewhat later, but it cannot be as old as Petrie imagined. The *compendia scribendi* used in the legible portions are:— ꝉ = *autem*, ⧺ = *enim*, ÷ = *est*, ⊖ = *eius*, ⨍ = *secundum*; in addition to, ꝫ͡e = *genuit*, r͡es = *respondit*, &c. The character is a regularly formed semi-uncial, with the usual

* As in the Lichfield Gospels [L].

peculiarities of the Irish script, and is not unlike (though it is handsomer than) that of the Old Latin MS., numbered A. 4. 6 in the Library of Trinity College, Dublin (r_2), generally known as "The Garland of Howth."* The autotype facsimile (Plate XX.), will give a sufficiently good idea of the writing.†

8. As far as may be gathered from the brief and scanty fragments of Holy Scripture quoted in St. Patrick's genuine writings, viz. the *Confessio* and the *Epistola ad Coroticum*, he seems to have generally used a pre-Hieronymian Latin Version of the Bible.‡ The text of the Domnach Airgid MS. cannot, however, be regarded as prior to St. Jerome's labours. It bears distinct traces of the Vulgate, and, like most other Latin MSS. of the Gospels written by Irish scribes, can only be described as a "mixed" text. The MS. is so mutilated, that a full collation cannot be given; but all important variants legible are appended. They will be seen to agree with the readings of the Irish School of Latin MSS. generally, and may be compared with the variations of the group D E L Q R (adopting Bishop Wordsworth's notation) in particular. It would serve no useful purpose to register here the known evidence for the variants, as most readers will have access to the Oxford edition of the Vulgate, in which the authorities are given (so far as it has yet been published) with a fulness and precision that leaves nothing to be desired.

* A facsimile of a page of r_2 is given in Dr. Abbott's *Euangelia Antehieronymiana*, vol. ii.

† The facsimiles given in O'Curry's *Manuscript Materials of Irish History* and in *National MSS. of Ireland*, Part I., are not altogether satisfactory.

‡ See Haddan and Stubbs' *Councils and Ecclesiastical Documents relating to Great Britain and Ireland*, vol. i., pp. 170–198, where this subject is discussed. The evidence is not altogether easy to interpret, but I believe that the statement in the text may be made without qualification as to the O.T., with less confidence as to the N.T., though here also the facts point in the same direction. The passages in which traces of the Vulgate have been found are not by any means conclusive. The matter received an impartial investigation at the hands of Ussher (*Religion of Ancient Irish*, Works IV., 246–248). It did not escape his keen observation that St. Patrick's citations from the Psalms (at least in the *Confessio*) are much nearer the Roman than the Gallican Psalter, though the converse is true of the citations in Sedulius. Mr. Warren's report (*Liturgy and Ritual of Celtic Church*, p. 60, n.) of Ussher's conclusions as to the use of the Gallican Psalter in Ireland is not quite full enough to be satisfactory.

SPICILEGIUM LECTIONUM CODICIS "DOMNACH AIRGID."

Euang. S. Matth.

		Cod. Amiatinus.	*Cod. Domnach Airgid.*
I.	3.	Phares .	fratres [phar]is
I.	16.	Ioseph . . . . Christus	*om.*
II.	16.	mittens occidit .	mittens [. . . . .] occidit
		qui . . . . . eius .	*om.*
II.	22.	quia	quod
		in iudaea	iude
		suo timuit	suo ioseph timuit
III.	5.	et omnis iudaea	*om.*
		circum	circa
III.	7.	autem	*om.*
III.	12.	permundauit	[per]mundabit

Euang. S. Marc.

I.	1.	Esaia propheta	[. . .] profetis
I.	33.	erat omnis ciuitas congregata	[omnis ciuitas] erat congregata
I.	41.	eius	est
I.	42.		*om. ut uidetur*
II.	2, 3.	eis . . . eum	*om.*
III.	15.		*add.* ut circum[euntes predica]ren[t euang]elium.
III.	21.	quoniam in furorem	quoniam belzebud habet et quia in principe est demoniorum [in fur]orem (*See* Plate XX.)
III.	31, 32.	miserunt . . . quaerunt te	*om. ut uidetur*
IV.	11.	datum	[. . . .]dum
		scire	nosse

Euang. S. Luc.

I.	13.	pariet	pariat
I.	19.	Gabrihel	Gabrihel angelus
I.	32.	dominus	dominus deus
I.	65.	diuulgabantur	uulgebantur
I.	80.	deserto	desertis
II.	25.	Symeon	erat se[meon]
II.	31.	parasti	pre[parasti] *ut uidetur*

EUANG. S. IOHANN.

		Cod. Amiatinus.	*Cod. Domnach Airgid.*
I.	24.	erant	*om.*
I.	25.	interrogauerunt eum et dixerunt	[inter]rogauerunt eum dicentes
I.	26.	baptizo in aqua,	[babtizo u]os in aqua[m]
		medius autem uestrum	[penit]entia[e] m[edius autem]uestrum *ut uidetur**
I.	31.	ueni ego	ego ueni
I.	38.	autem	*om.*
I.	43.	ei sequere	[ei] ihs sequere
I.	50.	ficu	arbore fico
I.	50, 51.	uidebis . . . uobis	*om.*
II.	9.	?	dixit eis ut
II.	10.	adhuc	nunc
II.	20.	tu tribus	tu in tri[duo]
II.	22.	resurrexisset	[resur]rexerit
		dicebat	dixerat ihs
III.	3.	natus	renouatus *ut uidetur*
III.	8.	est ex spiritu	et spiritu sancto
III.	21.	eius opera	opera eius
III.	22.	uenit	exiit
III.	27.	ei fuerit	fuerit ei
III.	33.	qui accipit eius testimonium	qui enim accipit testimonium [eius]
		signauit quia	signauit ea[. .] quia
III.	34.	misit deus	deus misit
III.	35.	manu	manus

* The letters to be supplied must remain more or less doubtful. *a* reads *in aqua in paenitentiam*; *b* has *in aquam penitentiae*; and *q* has *in aqua in penitentia*. So again in II. 20, whether we are to read *triduo* with *beq* or *tribus diebus* with *af* is uncertain. I adopt the former, as the text of our MS. in St. John presents a good many points of contact with *q*, and there would hardly be room for *diebus*, as far as can be judged.

VIII.

I.—ON THE STOWE ST. JOHN; AND II.—ON THE CITATIONS FROM SCRIPTURE IN THE *LEABHAR BREAC*. By Rev. J. H. BERNARD, D.D.

[Read June 26, 1893.]

I.—The extracts from St. John's Gospel, of which a collation is here given, are bound up with the remarkable MS. known as the Stowe Missal, now in the Library of the Royal Irish Academy (D. II. 3, Ashburnham collection). This MS. was discovered in Germany in the eighteenth century by Mr. John Grace, then an officer in the German army, from whose hands it passed into the Stowe collection.* In 1849 it found its way to Ashburnham House. The liturgical part has received of late years a large measure of attention. A monograph by Dr. Whitley Stokes, *On the Irish Passages in the Stowe Missal*, appeared in 1881, and was reprinted in Kuhn's *Zeitschrift*, in 1883. The text was printed in full in 1881 by Mr. Warren in his *Liturgy and Ritual of the Celtic Church*, pp. 198 ff; and more recently (in 1886), Dr. MacCarthy has published a complete transcript with introduction and notes.† None of these writers has, however, given more than a brief notice of the Latin Gospel which precedes the Missal in this interesting volume. As Dr. MacCarthy remarks, the excerpts from St. John have no essential connexion with the rest of the MS.; and indeed the Missal is paginated separately in a modern hand. It seems quite possible that the Biblical and liturgical documents were bound up together for no better reason than that they were written on vellum pages of the same size ($5\frac{5}{8}$ by $4\frac{1}{2}$ inches).

It is only with the first gathering (made up of six double leaves) that we are here concerned. The writing begins on Fol. 2 r° and is continued

* O'Conor. *Catalogue of the Stowe MSS.* (1818). Appendix I., p. 50.

† *Transactions* R. I. A., vol. xxvii., Part vii.

until Fol. 12 r°. Fol. 12 v° is occupied with a poorly executed illumination of St. John the Evangelist, having his eagle hovering with expanded wings over his head. Fol. 1 has been cut away, but enough remains to show that this page was also illuminated (at least on the *verso* side). The coloured border, still visible, is similar in pattern to that on Fol. 12 v°, and suggests that here too there may have been a figure of an Evangelist. If so, the MS., when in its original form, may have contained more than one Gospel. The writing is in pointed Irish minuscule (31 lines to a page), and is not unlike portions of the Book of Dimma. It gets somewhat larger and more careless towards the end. Dr. MacCarthy has given a photographic facsimile of a few lines at the end of his memoir. It is probably not of earlier date than the end of the eighth or beginning of the ninth century.* The writing of the liturgical portions of the volume is in a quite different character, which furnishes another indication that the Gospel and the Missal may be treated separately, as having no necessary connexion with each other.

New §§ are begun on a fresh line with uncoloured capitals projected into the left-hand margin; and the vacant portion of the preceding line is filled up by continuing into it a few words of the new §, and dividing them off by ∨∨ placed to the left. There is an elaborate illuminated I at the beginning of the Gospel. The colophon at the end is as follows:—

Deo gratias ago . Amen . Finit . Amen .
Rogo qui cumque hunc librum legeris ut memine
ris mei peccatoris scriptoris .i. pere
grinus . Amen . Sanus sit qui scripsit et cui scriptum est .
Amen.

Dr. Todd, following O'Conor, read the Ogham name in the usual way (which is adopted by Dr. W. Stokes†), i.e. from left to right = Sonid, and

* M. Delisle is reported by de Joubainville (*Catal. de la littéraire épique de l'Irlande*, p. lxxxviii. n.) as dating it "not earlier than the ninth century." His judgment was formed from a photograph. M. Berger (whose book has only come into my hands since these pages were printed) ascribes it to the tenth century (*La Vulgate*, p. 381). He observes that the Gospel "n'a rien de commun avec le célèbre Missel Stowe, auquel il est accolé" (p. 42).

† Kuhn's *Zeitschrift* (1883), vol. xxvi., p. 498.

suggested that there is a play upon the Irish word *sonad* (fortunate) and *sanus*.* Bishop Graves read the cypher from right to left = Dinos, and proposed the theory that Dinos = Dimma, i.e. that the same scribe wrote the two similar MSS., the Stowe St. John and the Book of Dimma.† It would be improper for anyone who has not made a study of the Ogham character, to offer any opinion as to the true reading of the scribe's name; but, in any case, the identification of him with Dimma cannot be regarded (and it was not put forward) as more than a plausible hypothesis. Bishop Graves has remarked elsewhere,‡ that the word *peregrinus* (if it does not simply mean "pilgrim") may indicate that the scribe was one of those foreign scholars who, in the middle ages, flocked to Ireland in great numbers for ecclesiastical education.§

At the upper margin of Fol. 2 r°, a line of writing has been cut away, but the letters ꝛ mnm are visible; they may have been added by a later hand. At the foot of Fol. 12 v° (under the figure of the Evangelist), there are also faint traces of three or four lines of writing, apparently in Irish character; but they are so indistinct that they have hitherto escaped notice, and it seems unlikely that they will ever be deciphered.

The *compendia scribendi* employed are the following:—

⊣⊢ = enim; ꝥ = autem (generally); ÷ = est; 7 = et; ∋ = eius (generally);
ꝫ = ergo (generally); ɔ = con; ł = vel; r̄ = sed; ꝑ = sicut;
r̄dum = secundum; ꝗ = quod; q̇ = qui; q̄ = quae; ꝗ = quia;
h̄ = haec; ḣ = hoc; c̄r̄ = cuius, p̊ = post, &c.

The orthographical characteristics of the MS. will be apparent from the

* *Transactions* R. I. A., vol xxiii., *Polite Lit. and Antiquities*, pp. 17, 35 ff.

† *Proceedings* R. I. A., vol. i., Series II. (*Polite Lit. & Antiq.*), p. 53.

‡ *Proceedings* R. I. A., vol. vi., p. 398.

§ Recently M. Berger has put forward another theory. Observing that in many Spanish MSS. a *proemium sancti Peregrini episcopi* is prefixed to the Pauline Epistles, he suggests that it is the name (Peregrinus) of the editor of the Spanish text which appears in the colophon to the Stowe St. John. This interesting conjecture is supported by the fact that a prayer very similar to that of the colophon is found in several Spanish MSS., ending, in the Codex Gothicus Legionensis, with the words, *Et Peregrini, fratres o karissimi, memento.* It does not, however, seem possible to read the Ogham as = Peregrinus. Prof. Rhys, as reported by M. Berger, holds that *Sonid* = εὐμάχης. The Ogham name, therefore, still remains a puzzle. See Berger, *La Vulgate* (pp. 28, 42).

collation. The employment of *b* for *p*, e.g. *babtizo*; of *f* for *ph*, e.g. *profeta*, *cofinus*, *farisseus*; of *t* for *d* in *teterius*; of *ch* for *h*, e.g. *comprechendo*, *tracham*; of *a* for *e*, e.g. *maladictus*, *congragat*; of *a* for *au* in *cladus*; of *i* for *e*, e.g. *discendere*, *accipire*, *lintiamina*; of *e* for *i*, e.g. *dilego*, *itenere*, *degito*, *ancella*; of *o* for *u*, e.g. *motatio*, *sodarium*; the reduplication of *i* in *hiis*, of *l* in *tullerunt*, of *c* in *peccora*, and of *s* in *accusso*, *clussae*, *gauissus*, *missisti*, *possita*; counterbalanced by the single *s* in *misus*, the single *t* in *mito*, and the single *c* in *ocurro*; the irregular presence or absence of the aspirate; the (occasional) insertion of *i* as in *accipierunt*; and the forms *cruxcifixus*, *soluebeabat* (for *soluebat*), and (once) *sapati* for *sabbati*, are the chief features to be remarked. *Inueniens* for *inuenietis* (xxi. 6) is probably a mere blunder, but it may point to a variant *inuenies*.

The MS. contains the following portions of St. John (making up about one-half of the Gospel):—

i.–vi. 30; vii. 45–viii. 14; viii. 19–33 (umquam); viii. 53 (qui) –59; xii. 9–39 (credere); xvii. 11 (Pater Sancte) –xviii. 1; xviii. 4–13; xviii. 15 (discipulus) –23; xix. 40–xx. 23; xx. 26–xxi. 6; xxi. 9–end.

It is plain from inspection that these are not deliberately chosen extracts, taken from a lectionary. Some of them, indeed, are incomplete, and break off in the middle of a sentence. But the omissions may plausibly be accounted for by the hypothesis that pages were lost in the archetype. Dr. Gwynn has pointed out to me that if we suppose this archetype (made up of forty-three folios originally) to have had on each page thirty lines of about thirty-one letters each, the gaps in our copy may fairly be explained by supposing folios 13–16, 19, 21–26, 29–35, 38–40 of the original to have been lost, folios 37, 42 to have been torn, and folios 20, 28 to have been in part illegible. The verification of this is a mere question of arithmetic. And the hypothesis receives some confirmation from the fact that a consideration of the omissions in viii. 31, and in iv. 9, which are certainly due to homœoteleuton, will lead us to conclude on independent grounds that a line in the exemplar consisted of about thirty-one letters.

The text is Vulgate, with traces, as is usual in Irish MSS. of old Latin "mixture." In xx. 16 we have the interesting gloss, *et occurrit ut tangeret eum*, found in ℵ^c^, 13, 346 (two cursives of the Ferrar-Abbott group), as well as in *gat*, *mm* (Bishop Wordsworth's E), Cod. Sangermanensis (*g*), the Book of Moling (though here it is expuncted), and the Latin MS. of St. Luke and St. John, classed kk. i. 24, in the University Library at Cambridge, as well as in the Philoxenian Syriac. The interpolation in xxi. 6 (from Luke v. 5) is common in Irish MSS. (see Berger, *l.c.*, p. 45); it is again attested by the combination ℵ^c^, *mm*, *g*. It is tempting to suggest that *nouum nouum*, in xix. 41, is an Africanism = *nouissimum*,* but it is probably a scribe's error: cf. *hoc hoc* in iv. 18. For the rest, the text may speak for itself.

COLLATIO CODICIS STOWENSIS CUM CODICE AMIATINO.†

I. 4. in eo uita est et. 5. comprechenderunt. 6. misus. 7. periberet. 8. non enim erat. 9. erat autem lux ..... in hunc mundum. 11. recipierunt. 12. reciperunt ... dedit eis. 13. uoluntate uiri neque ex uoluntate carnis. 14. quasi gloriam unigeniti ... pleni. 15. Iohannis ... clamauit .... hic est de quo dixi qui ... 16. accipimus. 17. Moysen ... gratia autem et. 18. umquam nisi. 19. Iohannis testimonium ... Iudei ... Hirusolimis. 20. *om.* et confessus est *post* negauit. 21. iterum *pro* eum ... dixit ... profeta. 22. quis es dic nobis ut. 23. *om.* ego ... diregite ... essaias profeta. 24. misi fuerunt ex farisseis interrogauerunt. 25. dixerunt ei ... babtizas .... non Christus ... profeta. 26. ego quidem babtizo uos ... stat .. nescitis ille babtizauit uos in spiritu cuius non sum dignus soluere coregiam calciamenti eius. 28. babtizans. 29. uidit ... se ait ... dei ecce qui tulit. 30. post uenturus qui ante ... erat me. 31. manifestaretur plebi Israhel .. *om.* ego .. babtizans. 32. discendentem et manentem super eum. 33. babtizare ... discendentem ... babtizat. 34. est electus dei filius. 35. *om.* iterum ... Iohannis. 36. dixit ... dei ecce

* See Rönsch, *Itala und Vulgata*, p. 280.

† The standard of comparison adopted is the Codex Amiatinus as printed by Tischendorf (Leipzig, 1854). When a proper name is contracted in the MS., I have not always thought it necessary to note that the spelling of it, as given elsewhere in full, differs from that of A. With this exception, I have tried to make the collation as accurate as possible.

qui tulit peccatum mundi. 37. duo ex discipulis eius. 38. dixit . . . quod interpretatur magister. 39. dixit. 40. Andrias . . . Petri qui audierunt qui ab Iohanne. 41. quod interpretatur Christum. 42. *om.* et . . *om.* autem . . . *om.* tu es . . . Iona . . . Chefas. 43. ire . . . Galiliam . . . Pilipum. 44. Pilipus . . . Bethzaida . . . Andriae et Petrum. 45. Pilipus Nathaniel . . . Moises . . . . profetæ. 46. Nathzareth . . Pilipus. 47. Nathaniel . . . ecce uir Israheliticus. 48. unde de me . . . ei Iesus priusquam te uocaret Pilipus . . . fici arbore. 49. ait ei. 50. *om.* ei . . . *om.* tibi . . . fico. 51. et dixit eis amen dico . . . *om.* et angelos dei ascendentes et descen-.

II. 1. tertia . . Channan Galiliae. 3. dificiente. 4. mihi et tibi. 6. hidriae . . . possitae . . . Iudeorum . . . metritas. 7. inplete . . . inpleuerunt. 8. aurite . . . architriclino . . . tullerunt. 9. architriclinus . . . aurierant . . . uocauit . . . architriclinus. 10. tu uero reseruasti. 11. Channa Galileae. 12. discendit. 13. et prope erat . . . Iudeorum . . . Hirusolimam. 15. flagillum . . iecit . . . *om.* effudit. 16. et nolite. 18. Iudei . . . signum osdis. 20. Iudei quadragenta . . . ex *pro* excitabis. 22. surrexissent. 23. in Hirusolimis in pasca. 24. *om.* quis . . . . periberet.

III. 1. farisseis Nicodimus . . . Iudeorum. 2. dominus cum eo. 3. renatus . . . de nouo. 4. Nicodimus . . . sit senex . . . *om.* suae. 5. respondit ei Iesus . . . ex qua et spiritu sancto. 7. de nouo. 8. nescis. 9. Nicodimus et dicit ei et. 10. *om.* in. 11. acipistis. 12. credistis. 13. de cælo discendit. 14. Moyses. 15. periat. 16. dixit *pro* dilexit . . . hunc mundum . . . periat. 17. in hunc mundum. 18. *om.* est . . . credit. 19. quoniam *pro* quia. 20. *om.* eius. 21. opera eius. 22. Iudeam . . . demorabatur . . . babtizabat. 23. babtizans inen non iuxta . . . adueniebant multi et babtizabantur. 24. misus . . . Iohannis. 25. questio . . . Iudeis. 26. et ue uenierunt ad Iohannem . . *om.* tu . . . babtizat. 27. Iohannis . . . nisi datum fuerit ei. 28. dixerim uobis . . . misus. 29. inpletum. 32. quod uidet et audit . . . acipit. 35. dilegit . . . manum. 36. incredulus est filio . . . . super illum.

IV. 1. farissei . . . plures discipuli discipulos . . . babtizat . . . *om.* magis. 2. quanquam . . . babtizaret. 3. Iudeam . . . abit . . . Galileam. 5. Sichar. 6. ab itenere. 7. aurire. 8. discipuli autem eius. 9. *om.* quomodo *usq.* non . . . Iudei. 10. petises. 11. aurias. 12. ipse ex eo . . . peccora. 13. bibet . . . sitiat . . . biberet. 14. fons uitæ . . . aquæ. 15. dicit ei mulier . . . aure. 16. ueni huc. 18. hoc hoc. 19. profeta. 20. Hirusolimis. 21. *om.* mihi . . . ueniat . . . Hirusolimis. 22. nos autem . . . Iudeis. 23. eos qui. 24. *om.* spiritus *usq.* in. 25. *om.* ei . . . Misias. 27. loqueretur . . . dixit ei. 30. et exierunt . . . uenerunt. 31. interrogabant . . . discipuli eius dicentes. 32. nescitis. 33. discipuli ergo dicebant. 34. faciem. 35. quatuor . . . mesis . . . mesem. 36. metet . . . accipiet . . . congragat. 38. in labores eorum. 39. peribentis. 41. *om.* crediderunt. 42. hic est uere. 43. exit . . . abit . . . Galileam. 44. profeta. 45. Galileam exciperunt eum Galilei . . . in Hirusolimis . . . in *pro* ad. 46. uenit autem iterum in Channa Galilæ . . . in Cafarnaum. 47. de Iudea in Galileam . . . discenderet.

49. discende. 50. credit. 51. discendente . . . ocurrerunt . . . ei dicentes. 52. habuerat. 54. ueniset a Iudea in Galileam.

V. 1. Iudeorum . . . Hirusolimis. 2. Hirusolimis . . . ebreice Bethzaida. 3. hiis . . . cladorum, aridorum, paraliticorum expectantium. 4. discendebat . . . *om.* et . . . aquam et quicumque ergo prior discendisset in natatoria post motationem aquæ . . . langore quocumque tenebatur. 5. triginta et octo. 6. multus . . . . dixit. 7. *om.* aqua . . . mitat . . . *om.* me . . . discendit. 8. *om.* ei . . . et tolle grabattum. 9. ambulauit. 10. Iudei . . . qui sanus fuerat . . . grabbatum. 12. *om.* ergo . . . grabatum. 13. declinauit turbam constitutam in locum. 14. teterius. 15. abit . . . Iudeis. 16. Iudei . . . sabato. 18. querebant . . . Iudei . . . soluebeabat sabatum sed et pater eius dicebat . . . facens. 19. facere a se . . . haec eadem et. 20. dilegit . . . demonstrauit ei quae et ipse. 23. honorificent patrem . . . missit. 24. transit . . . *om.* in uitam. 30. verum *pro* iustum . . . missit. 31. dem *pro* de me. 33. missistis. 34. non dico ab . . . *om.* accipio . . . *om.* uos. 35. exsultare. 36. quae eo facio . . . missit. 37. ipse ipse . . . neque ego uocem. 43. accipistis . . . acipietis. 45. accussaturus . . . accusset uos Moyses. 46. crederitis Moysi . . . *om.* ille. 47. uerbis creditis.

VI. 1. Galileae . . . Tibiriades. 2. uidebant . . . hiis. 3. subiit . . . montem . . . eum cum. 4. pasca . . . Iudeorum. 5. ergo Iesus oculos suos . . . . Pilipum . . hii. 6. temptans. 7. Pilipus dicens. 8. discipulis suis Andrias. 9. *om.* hic . . . . ordiacios. 10. multum fenum . . . discumberunt. 11. acipit . . . *om.* panes . . . similiter et ex. 12. inpleti *pro* saturati . . . collegite . . . suprauerunt fragmenta ne periant. 13. inpleuerunt . . cofinos . . . . . ordeaciis. 14. facerat . . profeta . . in hunc mundum. 15. fuit *pro* fugit. 16. discenderunt. 17. Cafarnaum . . . nondum *pro* non. 19. remigrassent. 21. accipire eum et in naui . . . terram in quam ibant. 22. nisi illa una . . . non troisset Iesus cum discipulis suis. 23. manducauerunt. 24. na nauiculas . . . Cafarnaum. 27. non permanet. 29. *om.* misit. 30. quid ergo . . . quod operaris.

VII. 45. igitur *pro* ergo . . . farisseos. 47. pharissei. 48. farisseis. 49. maladicti. 50. Nicodimus. 51. prius ab ipso. 52. Galileus . . . profeta . . Galilea.

VIII. 2. deluculo . . . omnes. 3. autem eum scribae et scribae et farissei . . . in altero deprechensam. 4. deprechensa. 5. Moyses. 6. possint accussare . . . degito suo . . . terram. 7. dixit se . . mitat. 8. terram. 9. autem hunc sermonem unus . . . . exibant . . . . Iesus solus. 10. *om.* se . . . sunt qui te accussant . . . . contemnauit. 11. *om.* nec. 12. *om.* eis . . . ambulauit. 13. *om.* ei . . . farisei. 19. scieritis *pro* sciretis (*bis*). 20. est Iesus in gasafī . . . adprechendit. 21. *om.* eis . . . peccata uestra. 22. Iudei inter se . . . interficiat. 23. *om.* de *ante* deorsum. 24. si autem non crederitis. 25. ei et tu . . . *om.* et. 26. *om.* habeo de. 27. *add.* deum *post* patrem. 28. exaltauerit. 31. *add.* ad eos *post* ergo . . . Iudeos . . . permanseritis . . . *om.* in *usq. ad finem.* 32. liberauit. 33. ei Iudei semen Abrachæ . . . seruimus. 53. mortus . . . profetæ . . . temet *pro* te. 54. *om.* est *ante* pater. 56. Abracham . . . exsultauit . . . gauissus. 57. Iudei . . .

quinquagenta . . . Abracham. 58. Abracham. 59. tullerunt . . . *om.* lapides . . . iecerent . . . ascondit . . . exit.

XII. 9. Iudeis. 10. *om.* et. 11. Iudeis. 12. in Hirusolima. 13. accipierunt . . . *add.* de arboribus *post* palmarum . . . . in obiam ei et clamabant dicentes ossanna. 14. asenum. 15. assinae. 16. *om.* erant. 18. obiam. 19. farissei autem . . . profecimus. 20. hiis. 21. hii . . . Pilipum . . . Bezaida Galileæ. 22. Pilipus . . . Andrae Andrias . . . Pilipus dixerunt ad Iesum. 23. clarificetur. 24. et mortuum. 25. perdat. 26. ministrauerit honorificauit. 27. ut *pro* et . . . *add.* et *post* me. 28. nomen tuum. 29. audiebat dicebat tonitrum factum est. 31. eicitur. 32. tracham. 35. *add.* eis *post* ergo . . . . conprechendant . . . uadit. 36. *om.* eis *post* est. 38. essaiæ profetæ inpleretur.

XVII. 11. conserua nos . . . . . 12. ex eis perit . . . inpleatur. 13. magnum *pro* meum . . . inpletum . . . *om.* semet. 14. meum *pro* tuum. 15. á *pro* ex. 18. missisti . . . missi. 20. hiis rogo . . . creduturi. 21. et mundus *pro* ut mundus . . . missisti. 22. eis *pro* illis. 23. *add.* et *ante* ego . . . missisti . . . sicut *pro* sicut et. 24. sum ego. 25. hii . . . *om.* me . . . missisti. 26. *om.* in ipsis.

XVIII. 4. quid *pro* quem. 6. ciciderunt. 9. inpleatur . . . *add.* Iesus *post* dixit. 10. principis *pro* pontificis . . . Melchus. 11. mite gladium tuum . . . nonuis bibam illum. 12. Iudeorum conprechenderunt . . . *om.* Iesum *usq. ad finem.* 13. Caifae. 15. pontifecis et introit. 16. hostium . . . *om.* exiuit *usq. ad finem.* 17. dixit . . . ancella. 18. calefaciebant . . . eis Petrus . . . calefacens. 19. autem *pro* ergo . . . discipulis suis. 20. sinagoga . . . Iudei . . . oculto loquutus. 21. *add.* me *post* qui . . . loquutus . . . hii. 22. respondes. 23. loquutus . . . cedis.

XIX. 40. accipierunt . . . Iudeis. 41. cruxcifixus . . . orto . . . nouum nouum . . . possitus. 42. parascuen Iudeorum.

XX. 1. sapati . . . Magdalenæ . . . uidem *pro* uidet. 2. currit . . . tullerunt. 3. exit. 4. precurrit . . . prius. 5. uidit possita linteaminia. 6. uidit lintiamina possita. 7. sodarium . . . super . . . lintiaminibus possitum . . . seperatùm, 8. introibit . . . credit. 9. sciebant. 10. *om.* iterum. 11. cum *pro* dum. 12. possitum. 13. *om.* illi . . . tullerunt . . . possuerunt. 14. uidit. 15. est *pro* esset . . . . dic cito . . . . possuisti. 16. *add.* cum *post* Maria . . . . *add.* ebreicæ *post* ei . . . . *add.* bone et ocurrit ut tangeret eum *post* magister. 17. *add.* ad *ante* deum meum. 18. Magdalenæ et nuntians. 19. clussæ . . . Iudeorum . . . dixit eis pax uobiscùm. 20. latus suum gauissi. 21. dicit eis ergo . . . *om.* sicut *usq. ad finem.* 23. remitentur eis quorum . . . detenta sunt. 26. Tomas . . . dixit eis pax uobiscum. 27. Tōme . . . . degitum . . . mite. 29. et *pro* me . . . *add.* me *post* qui. 31. quoniam *pro* quia . . . *add.* æternam *post* uitam.

XXI. 1. Tibiriadis. 2. Dedimus Dedimus et Nathanel . . . . Channan Galilæ et alii ex discipulis eius et filii Zebedei. 3. *om.* et *post* tecum . . . coeperunt *pro* prendiderunt.

6. dixit eis Iesus mitite in dexteram partem nauis rete et inueniens. Dixerunt autem per totam noctem laborantes nihil cœpimus in uerbo autem tuo mitemus miserunt ergo, &c. 9. discenderunt . . . possitas . . . superpossitum. 10. *om.* Iesus . . . conprechendistis *pro* prendistis. 11. terra . . . piscibus quasi centum quinquagenta et tribus. 12. prandite . . . nemo audiebat ex discipulis interrogare eum. 13. accipit. 15. dilegis . . . hiis . . . *om.* dicit ei *post* hiis. 16. dilegis . . . dicit *pro* ait illi. 17. tertio amas me et dicit . . . *om.* tu scis. 18. *om. priorem* amen . . . *add.* quid *post* tibi . . . manum̄s . . . . *add.* tu *post* uis. 19. quo morte. 20. dilegebat . . . *add.* se *post* sequentem . . . recumbuit . . . supra . . . dicit . . . tradet. 21. et hunc. 23. exibit . . . inter fratres . . . *om.* et. 25. *om.* amen.

ON THE CITATIONS FROM SCRIPTURE IN THE *LEABHAR BREAC.*

II.—In Dr. Atkinson's selection of *Passions and Homilies from the Leabhar Breac*,* there is a large amount of material of interest to the student of the Latin Versions of Scripture. Citations from the Latin Bible are frequent (there are over 200 verses from the N. T.), and, in the *Homilies* especially, are often of considerable length, and accompanied by a commentary. The text followed is, for the most part, the Vulgate, as might be expected; but in the N. T. citations (though rarely, if at all, in those from the O. T.), there are traces of the influence of a pre-Hieronymian version. As we know that the texts of the Irish MSS. of the Gospels are not pure Vulgate, but retain Old Latin elements, it is not surprising to find that the evidence of the ecclesiastical documents contained in the *Leabhar Breac* also points to the circulation in Ireland throughout the Middle Ages of a "mixed" text.

This seems a convenient place to call attention to some of the more noteworthy readings; but it would occupy an undue amount of space to register all the variants from the true Vulgate that might be culled from Dr. Atkinson's pages. And, even then, the whole of the *Leabhar Breac* would not be accounted for, as some of the documents therein contained have not yet been edited.

In the Homily on the Day of Pentecost (pp. 436 ff.) the passage taken as a text is Acts ii. 1–13, which is first quoted in full, and then com-

* R. I. A. *Todd Lecture Series*, vol. ii. (1887).

mented on. Among other variations here from the Amiatine Codex are *Pentecostes* in v. 1; *omnem* for *totam* in v. 2 (although *totam* is the reading adopted in the commentary); *eis diuisæ* for *illis dispertitæ* in v. 3; *ad inuicem dicentes* and *ecce omnes* in v. 7; and *repleti* for *pleni* in v. 13. Here are genuine Old Latin readings, which, it will be observed, remarkably agree with the Latin text of the *Codex Laudianus* (*e*), whatever opinion we may have as to its independent authority generally for critical purposes. Again, in a series of extracts from Acts vi. and vii.* referred to, but not printed, by Dr. Atkinson, we find a very interesting Old Latin leaven. In vi. 10 we have . . . *et spiritui sancto qui loquebatur in eo.* This is very like the beginning of the gloss in Codex Bezae (*d*), also occurring in *e* in a slightly different form (cf. Bede *in loc.*). In vi. 15 we have *uidebant* . . . *faciem angeli stantis inter illos*, which is almost the same as the reading of the Fleury palimpsest (*h*) . . . *angeli dei stantis inter illos.* The verbal variations here from Codex Bezae (*d*) = *faciem angeli stans in medio eorum* seem to indicate that this gloss, at all events, originated in the Greek, and not in the Latin text.† Again, in vii. 55 we find *Iesum stantem a dextris uirtutis Dei*, there being no other authority that I can find for the insertion of *uirtutis*; but there is probably some confusion with Matth. xxvi. 64. It is to be hoped that when the Book of Armagh is published, we shall have some light thrown on the interpolations in the text of the Acts.

I add a few additional variants from the Amiatine standard which are of interest, either as preserving an Old Latin text, or for other reasons:—

Deut. xvii. 17, *inclinant* for *alliciant* (p. 416).

Prov. xiii. 8, *propriae* for *suae* (p. 449).

Eccles. x. 16, *terrae et plebi* . . . om. *est* . . *princeps* . . *comedit* (p. 416).

Cant. viii. 7, *obsorbent eam* for *obruent illam* (p. 444).

Matth. iv. 6, *portabunt* (cf. Ps. xc. 12) for *tollent* (p. 425); iv. 10, *uade retro* (p. 426); vi. 11, *cotidianum* (p. 495); vi. 16, *demoliuntur*

* See Fol. 34 *a*, *Leabhar Breac*, as published in facsimile by the Royal Irish Academy in 1876. The MS. is generally believed to have been written not later than the fourteenth century.

† See Chase: *Old Syriac Elements in Codex Bezae*, p. 69, and J. R. Harris: *A Study of Codex Bezae*, pp. 215 sqq.

(p. 171); vii. 11, *bona data . . . pater caelestis* (p. 442); xxi. 4, add *totum** (p. 419); xxi. 9, *filii . . . uenit . . . excelsis* (p. 419); xxi. 12, add *commercia sua* (though not in the commentary) after *ementes*; xxv. 34, *regnum quod uobis paratum est ab origine mundi* (p. 450); xxv. 42, *bibere* (p. 418); xxv. 43, *infirmus fui et non uisitastis me, in carcere fui et non uenistis ad me* (p. 431); xxvi. 19, *praecepit* (p. 431); xxvi. 75, *fleuit* (p. 58).

Luke ii. 21, add *puer* after *circumcideretur* (p. 198); xii. 48, *cui multum datur, multum ab eo quaeritur; cui plus committitur plus ab eo exigitur* (p. 416).

John iii. 5, *spiritu sancto . . . celorum* for *dei* (p. 84); xiii. 4, *posuit* (p. 434); xx. 24, *de* for *ex* (p. 466).

Acts vii. 54, *auditis his*; vii. 57, *falsi testes*; vii. 58, *uocantem . . . Domine Iesu Christe accipe*; vii. 59, add *nesciunt enim quid faciunt* (from Luke xxiii. 34) after *peccatum*; viii. 2, *super eum et sepelierunt eum*; xiii. 22, *uirum electum.* The interpolations in the last three cases admit of simple explanation; but, as we have seen that there are other glosses in the Irish text of the Acts which appear elsewhere, these are perhaps worth printing along with the rest.

Rom. xiii. 1, *omnibus potestatibus* (Leabhar Breac MS. *diebus*) *sublimioribus subditi estote* (p. 415).

1 Cor. xiii. 3, *si distribuero omnem substantiam meam in cibos pauperum . . . ardeam* (p. 445).

2 Tim. iv. 8, *de cetero* (p. 88).

There is close agreement, as will be seen by comparison, in the passages from the Pauline Epistles with the Latin of Codd. Claromontanus and Boernerianus.

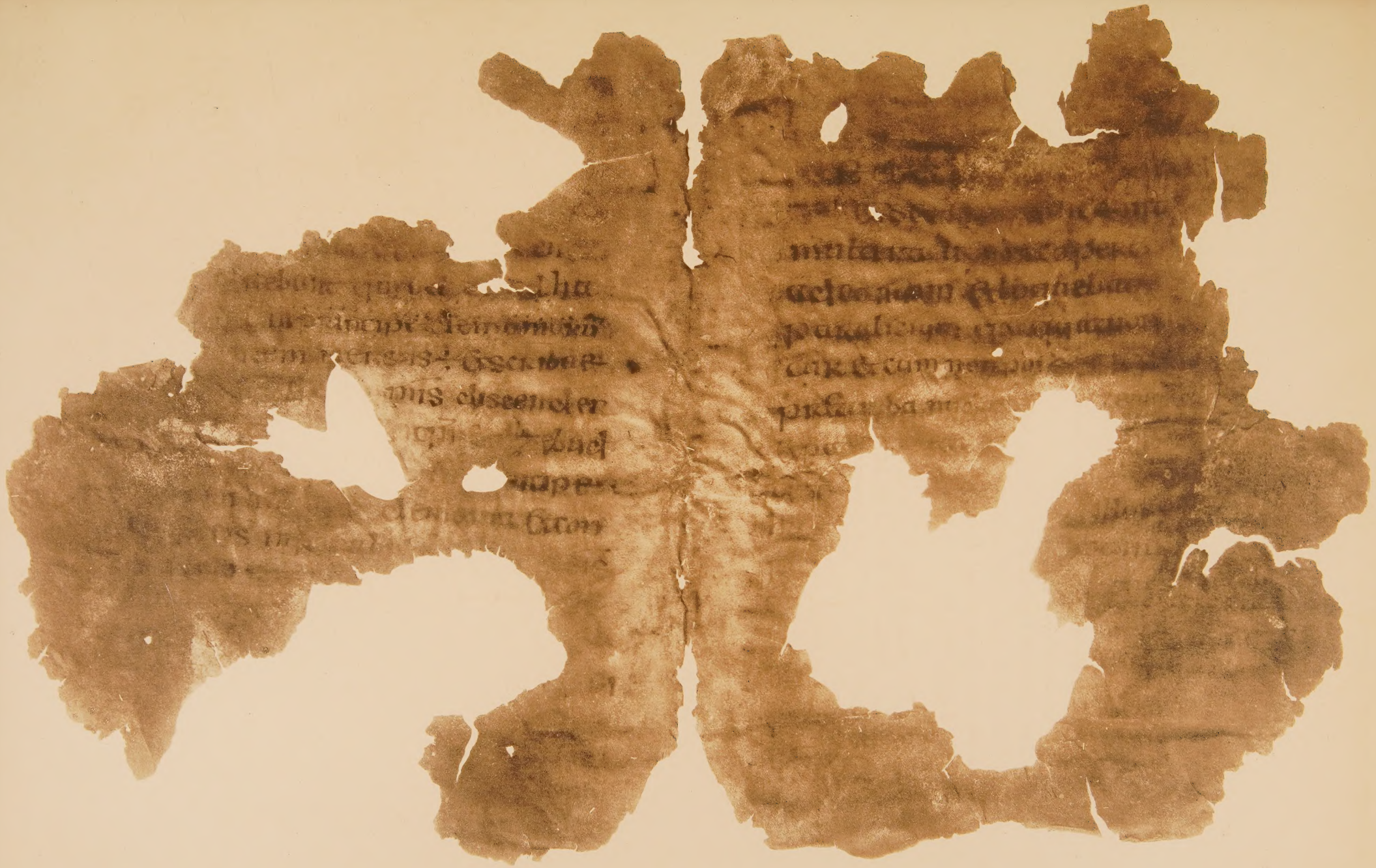
An examination of the twenty-two citations from the Psalms printed in Dr. Atkinson's volume does not yield any definite results. In eighteen cases there is exact agreement with both the Gallican and Roman Psalters; in one case, we have agreement with the Roman against the Gallican, viz. Ps. cvi. 6, *liberauit* for *eripuit* (p. 415); in two cases, agreement with the

* The commentary ascribes the prophecy which follows to the Prophet Zechariah. So also the Book of Dimma, which reads, *hoc autem totum factum est ut inpleretur quod dictum est per Zachariam profetam.*

Gallican against the Roman, viz. Ps. xxxvi. 35, *sicut* for *super* (p. 417); and Ps. xxxvii. 12, *appropinquauerunt et steterunt et qui iuxta me erant* (p. 414); and once, we have an apparent trace of Jerome's Hebrew Psalter, viz. Ps. xlvii. 3, *monti Sion, lateribus aquilonis, ciuitas regis magni* (p. 420). See p. 310 n.

The texts cited above may, I hope, serve as a supplement to the carefully arranged and serviceable collection printed in Haddan and Stubbs' *Councils and Ecclesiastical Documents relating to Great Britain and Ireland*, vol. i., Appendix G.*

* It is, perhaps, worth while to note here the more interesting of the Patrician variants omitted by Mr. Haddan, viz. Matth. xxiv. 14 (p. 369) . . . *in uniuerso mundo* . . . . *tunc ueniet finis*; Rom. ii. 6 (p. 358), *Qui reddet unicuique secundum facta sua*; Rom. xiii. 9 (p. 377), *Non concupisces rem proximi tui;* and the doublet, Rom. viii. 26 (p. 364), *Spiritus postulat pro nobis gemitibus inenarrabilibus, quae uerbis exprimi non possunt.* The references are to the pages in vol. ii. of Dr. W. Stokes' *Tripartite Life.* Other authorities for the last two variants are printed in M. Berger's invaluable work on the Vulgate, already referred to. See pp. 76, 143 and 71.



St. Mark iii. 21-25.

St. Mark ii. 2-6.